10: Browne D-5 (1893) 1894
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Inishbofin

551 Aran report there occurs the name Ryder, marked as having originally come from Inishbofin.[1]

SURNAMES OF INISHBOFIN—No. OF FAMILIES, 186.

Surname.	Number of Families.	Surname.	Number of Families.
Allies, ...	1	Lavelle, ...	15
Baker, ...	3	Lacy, ...	5
Barret, ...	4	Mannion, ...	3
Burke, ...	6	Martin, ...	1
Clogherty, ...	9	Moran, ...	6
Cloonane, ...	2	Melia, ...	10
Coyne, ...	1	Madden, ...	1
Corbett, ...	1	Mullen, ...	1
Concannon, ..	8	Mogan, ...	1
Conneely, ...	4	M'Cann, ...	1
Cummins, ...	1	M'Namara, ..	1
Cunnane, ...	7	M'Donagh, ..	4
Davis, ...	1	M'Kendrick, ..	1
Darcy, ...	1	Naughton, ..	4
Davin, ...	1	Price, ...	2
Dimond, ...	1	Powel, ...	2
Grodan, ...	1	Prendergast, ..	2
Halloran, ...	8	Quigley, ...	1
Hart, ...	3	Reilly, ...	1
Hughes, ...	4	Scuffle, ...	22
Joyce, ...	4	Smith, ...	1
King, ...	4	Tierney, ...	11
Kerrigan, ...	2	Toole, ...	4
Kenny, ...	1	Ward, ...	2
Leenane, ...	2	Walsh, ...	1

SURNAMES OF INISHSHARK.—No. OF FAMILIES, 26.

Surname.	Number of Families.	Surname.	Number of Families.
Cloonane, ...	6	Lucy, ...	6
Davis, ...	1	Lavelle, ...	2
Dimond, ...	2	Melia, ...	2
Halloran, ...	2	Murray, ...	3
King, ...	1	Ward, ...	1

19 6. *Language.*—As I am not competent to speak with any authority

[1] One of the women photographed at Westquarter was named Browne, a surname not given in the list. (See Pl. VIII.).

10: Browne D-5 (1893) 1894
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on this subject, I shall not attempt the treatment of it myself, but shall quote the opinion of the Rev. Eugene O'Growney, who has an exceptional knowledge of both people and language, and has kindly furnished me with some of his notes relating to them. He says:— "The Irish spoken in Boffin has a very poor vocabulary, as far as I heard it spoken. I must say, however, that it was not easy to get the people to speak it, and many children at first refused point blank to utter a word of Irish. In most of the Irish-speaking districts of the west, the people have preserved a number of old poetic prayers and hymns. Many of these are very beautiful, and some appear to be of great age. I was particularly interested at the time of my visit in these hymns, but was told that the only hymn in use in Boffin and Shark was the *ortha Mhuire*, or prayer of Mary. I could not find any person in Boffin who could recite it, and the only person in Shark who was supposed to have it in full was out at sea. An old man in Boffin recited for me a portion of a quaint old religious composition in English." In another place he states that the people speak neither English nor Irish well, their dialect of the language containing many corrupted English words, and at least one curious word. "I recollect that the cove in which St. Leo's well is situated is called *fuath Leo*. I take the word *fuath*, which is the usual word in Inishshark and Inisboffin for a 'cove,' to be a corruption of *uamh*, which is used by the Four Masters in the year 893 as meaning 'cave.'"[1]

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IV. Sociology.

1. *Occupations.*—Every family combines fishing and farming, and has some share in a boat. The farms are small (see p. 340), about three acres and a-half under potatoes and oats, being about the average amount of tillage per family. All are held direct from the landlord, who resides on Inishbofin, there being no subletting or con-acre. The rents average about £2 per holding, but vary much according to the extent and quality of the land.

241 [226] 427

The holdings are not divided up into small fields, as in Aran, but are often insufficiently fenced, allowing the cattle to stray, which

241 423

[1] The Rev. E. A. Lavelle has, since the above was written, sent a translation of a curious old Irish litany used on both islands, both in Irish and English, which he obtained from an old man, aged 84, whose father, Peter Lavelle, fought under Nelson at Trafalgar. As the litany is in English and of great length, it is not inserted here, but it is to be hoped that the Irish form will be recorded and preserved as it may possess the linguistic value wanting in a translation.

16:Messenger E-4,5 (1955-1966) 1969 ER6 Rural Irish ER6
(1959-1960) Inis Beag

inveterate wrack-boomers. The separateness of Terrace villagers was made most apparent at the time of the shipwreck through the aggression, both overt and covert, directed against them by their fellows.

The behavior of Low villagers, on the other hand, is often the opposite of that of Terrace people less than a mile away; for instance, the folk of Low are the latest risers and milkers, the least industrious, and the most prone to spend time in the pubs. They claim to be descendants of the earliest immigrants in the seventeenth century and are the most boastful of family genealogies. However, most of the landless householders live in Low and as such are held in low repute by landed villagers. People here are the most receptive to tourists, and the two pubs which attract outsiders and the several private homes in which tourists may lodge all are located in Low. It is said that Terrace folk do not need and are indifferent to tourists, whereas Low villagers could not survive without them, either economically or psychologically. Although islanders today visit nearby islands and the mainland less than did their forebears at the turn of the century, the people of Low are considered the most traveled, past and present, of the local population.

As for attitudes directed outward, most islanders regard the culture of Inis Thiar as more traditional than their own. Often heard is the assertion that 70 years ago the inhabitants of the two islands were almost alike as to behavior and beliefs, but the coming of lighthouse and coast guard families, and a permanent curate after 1919, to Inis Beag introduced successive changes which gradually widened the cultural gap between the two. Another factor of importance hindering acculturation in Inis Thiar has been its lack of good landing facilities for visitors to come ashore; the steamer must stand off the jetty of Inis Thiar in the unprotected and often turbulent sound and be met by canoes, whereas it can approach closely the strand of Inis Beag, between the jetty and a point of land, where under most weather conditions it is relatively calm.

Visitors to Inis Beag also hold the same opinion of the two cultures, and the most often made comparison between the islands is the Irish spoken in them. The people of Inis Beag and Inis Thiar recognize slight differences in vocabulary, grammar, and pronunciation between the two speech communities, but they seldom rank their respective proficiencies, unless outsiders in one island assert that the Gaelic spoken in the other is "purer." Once a tourist angered visiting Inis Thiar fishermen in my presence by publicly pronouncing that the Irish in Inis Beag is superior, and that he would send his children here to learn Gaelic and then to Inis Thiar to learn English; the tongue-in-check statement was prompted by a discussion of the linguistic skills of the publican in the neighboring island, who is called "the English speaker" because of the rapidity of his speech and chronic misuse of esoteric English words. Indigenous nativists are far more numerous and militant in Inis Thiar than in Inis Beag, and the anger of the fishermen reflected pride in their own culture and their belief that it is more traditional than that of Inis Beag.

Inis Thiar folk are thought by their neighbors to the east to be more industrious and extroverted than themselves. They are believed to rise earlier, work longer and more energetically with fewer breaks for contemplation or gossip with